The Bombay Guardian.

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WEEKLY REVIEW.

—THE *Quarterly Review* for April last, in an article on the Speaker's Commentary, says:

"The passages we have quoted appear to us plainly to indicate a giving way of the more rigid conception of God's earlier revelation of himself, and its inspired record, and an acceptance in principle of that freer view which discerns in the ancient Scriptures, a continuous fusion of divine and human elements, a revelation lowered at first in accommodation to human infirmity, committed to earthen vessels, and gradually rising to higher levels of truth, as men were able to bear it."

This that is here called a freer view, has always been the view of thoughtful evangelical commentators, so far as our acquaintance with their writings authorizes us to speak, though we acknowledge that we have not been much in the habit of consulting commentators of any kind. The best commentary is a good lexicon, to our mind. But certainly there is nothing new in what is here called the freer view. How can any observing person fail to see that throughout the Scripture there is an association of the divine and human, and that in the Old Testament the revelation is accommodated to human infirmity, just as in every science that which is elementary precedes that which is more recondite, and needs to be clothed in simpler language.

—MR. Chauntrell, formerly of Bombay, and well-known to many here as a gentleman whose sympathies are with the cause of Christ, has sent us a letter from Paris, giving an account of the work that has been carried on in that city for some years by the Rev. Mr. McAll. We have more than once referred to this very interesting and valuable work, and we therefore content ourselves with the following extract from this letter:

"Shortly after the suppression by the French Government of the disorder which prevailed in Paris at the close of the dissastrous Franco-German war, an English Congregationalist minister, the Rev. R. W. McAll, and his wife were visiting Paris. The distribution by them of tracts amongst the working population in the district of Belleville, the quarter which had sent out its Communards and Petroleuses for the attempted destruction of the city, led to a conversation with an English speaking workman, who, after expressing the prevailing dissastisfaction of his class with the teaching of the priests, added, "Throughout this district containing tens of thousands of workmen, there are many of us ready to listen, if some one will come and teach us a religion of truth and reality and freedom." The words had a powerful effect upon Mr. McAll, combined with what he witnessed as to the spiritual destitution of the people, and after long and prayerful deliberation and much correspondence with pastors and laymen in Paris, he relinquished his pastorate in England, and established himself at Belleville, to the surprise of many who warned him that his life would not be safe.

"Profoundly impressed with the need of those around him, and firmly relying upon the Divine protection and blessing, in the face of difficulties and hindrances which would have appeared insurmountable to one of less faith and resolution, he quietly and unobtrusively laid the foundation of a mission to the working classes of Paris. The work began cautiously in a hall which was opend at Belleville. Here the Bible was read, addresses were delivered, hymns were sung, and prayer was offered in the midst of assemblages of men and women, gathered chiefly from amongst the passers-by, whose respectful and often eager attention was secured. From that time the Mission has steadily progressed, and tho solitary station inaugurated at Belleville seven years ago, now forms one of twenty-three established in different parts of Paris, all supported by voluntary contributions. The larger halls are in the populous quarters inhabited by the working-classes, such as Montmartre, the Faubourg St. Antoine, &c. As a rule each hall is open in the evening, once on Sunday, and once during the week. In the Rue de Rivoli, an important station, where a more educated class of hearers can be secured, a daily meeting is held. The average weekly attendance of adults has now grown to upwards of eight thousaud. Bible classes are also held. There is an average weekly attendance of two thousand five hundred children in the classes established for their religious instruction. Prayer meetings are also held where practicable, Gospels and tracts are given away, lending libraries are opened, and classes for teaching sewing, and other useful means of livelihood are set on foot."

This important and promising work is now being extended to the provincial towns; branches have been established in Lyons and Bourdeaux. We commend the work as well as that of other evangelical labourers in France to the prayers of our readers.

—THE *Church Review* says that it is with sincere pleasure that it announces the establishment of a Guild called "the Church and Stage Guild," the objects of which are to promote, in the language of the prospectus, religious and social sympathy between the members of the Church and the stage. We are told that this is an organized attempt to clasp hands with the stage. Emanating from the Church the movement amounts to a *peccavi*, an admission that the Church has been at fault in holding aloof from the stage. Some strange things go by the name of religion in this world. The announcement is made that there is nothing in the constitution of this guild to exclude the Roman Catholic on the one hand or the Nonconformist on the other. What a touching instance of liberality! The Church and Turf Guild will probably come next, to be followed by the Church and Dice Guild.

—WE have received the Report of the Home for Inebriates, Calcutta, for the second quarter of this year. It speaks of success and failure, mingled as they generally are in human affairs. Several letters from those who have received the aid of this Institution are appended, testifying to the great good effected by its agency. We would be very glad if a trial were made in this excellent institution of the recipe that is said to have been the means of the deliverance of so many thousands who were once the helpless slaves of intemperance. It is this: a pound of the best quill red Peruvian bark, powdered, soaked in a pint of diluted alcohol, strained, evaporated down to a half pint.

—WE see with considerable dismay that the Government of India have determined to extend the cultivation of opium in the N. W. Provinces. Notwithstanding the terrible warnings of famine repeated from year to year against the withdrawal of the arable area from the cultivation of grain, still more must be sequestered for the cultivation of a drug that only yields Revenue to India as it pauperizes and wastes China. By our zeal for free trade we profess to look upon the interests of all nations as one; but something the very opposite comes out when we promote the cultivation of this pernicious drug.

—THE tone assumed by many of the Southern men in the United States who took a prominent part in resisting the Union fifteen years ago, and the way in which the coloured population have been bullied out of their dearly purchased civil rights, show that the South has been permitted to recover much that seemed to have been won from her. A letter from the Rev. J. H. Acton, Editor of the *Pacific Chr. Advocate*, who had been invited to deliver a discourse on Decoration Day, sets forth in thrilling language, how the existing state of things appears to the friends of the Union. We have placed a good portion of it in our Miscellany.

—THE English Wesleyans, notwithstanding the aid received from the Thanksgiving Fund, in payment of the debt, are, we are sorry to see, obliged to retrench their allotments to Foreign Missions, to the extent of something like ten per cent. The *Watchman* hopes that the Methodists of England will not acquiesce in that call of retreat along the whole line. We hope not, truly.

—WE lately made some remarks on the *Indian Mirror's* denial of the possibility of a book revelation. Replying to our remarks the Mirror says:

"But our contemporary forgets that what is revelation to one may not be such to another. It is enough for any man of faith to believe that God's light is vouchsafed to those that cry for it; but to insist that what is light to you must be light to me is to state something which is not a fact. To take an example, let two persons read the Sermon on the Mount. One may rise considerably edified and exalted by the persual, while the other may go on uttering the most hideous oaths at what he will be pleased to call the impracticable nature of the utterances. Now clearly, the Bible is no revelation to the latter; and as to the former it must be admitted that it is the spirit of God working in the soul that enables him to perceive what is true and good therein. The revelation, in short, is not made by the Bible,

but by God Himself directly to the human soul."

Not only may two persons be very differently impressed in reading the Sermon on the Mount, but the same person at two different periods of his life may be very differently affected by it. For instance the writer of these lines once read the Gospels with a conviction that they were utterly unreliable, and without finding therein any communication from the Father of lights. When we affirm that the Bible is a revelation from God, we do not mean that it actually communicates the light of Heaven to every one that reads it or hears it. When we say that the Jews had a revelation we do not mean that every Jew was enlightened from on high. The English have Newton's "Principia"; it does not follow that every Englishman is well-instructed regarding the true theory of the universe. Every one who has a desire to know what Sir Isaac has written on the subject, and reads his works without prejudice and with the necessary care, attains to the knowledge of what is set forth in them. Shall we therefore say that the "Principia" does not exhibit the true system of the universe? Plato and Xenophon give us a faithful portraiture of the mind of Socrates, but only on condition that we read what they say in an unbiassed Spirit. Christ said: I am come a light into the world, that whosoever believeth on me should not abide in darkness. He was the light of the world, in this sense that whosoever was heartily willing to commit himself to his guidance, should have light. Men, according to the testimony of the Book, love darkness rather than light, and are not willing to avail themselves of the revelation. A man makes a statue and covers it with a veil, allowing only his intimate friends to see it; but afterwards he removes the veil and announces that whosoever will, may come and see it. He has taken away the veil; but there may be a veil of prejudice on the minds of some, indisposing them to accept the invitation to see it; and they remain without seeing it. We do not remember to have ever heard before that the Bible to be called a revelation must shine through the veil of self-will, prejudice, indifference, disobedience &c. on the hearts of all mankind. When we affirm it to be a revelation from God, we simply say to men: here you may learn, if you will, how to obtain the forgiveness of sin, the knowledge of God, the help of the Holy Spirit, eternal life. Wherever the Gospel is, there is the Holy Spirit, willing to remove from men's minds all that hinders them from receiving the teaching and influence of the word; so that all are without excuse who receive not the word.

—We regret much that Miss Ogden, M.D. of the Am. Mission, Sholapore, has been obliged by failing health to return to America. She left on Wednesday. Miss Ogden has been but a few years in the country, and has suffered a good deal from poor health, but she has been a most earnest and effective worker. An immense amount of work was thrown upon her by the famine, and she has not shrunk from it. The residents of Sholapore, English and Native, know well who untiringly and how intelligently she has laboured for the alleviation of the distresses of the people. We earnestly hope that it may not be long before her health is restored.

—The editor of the Calcutta *Statesman* applied the expression "fatuous flapdoodle" to the communications of the Press Commissioner. The latter decided that the *Statesman* should not be further bored with his communications. Strange to say, the *Statesman* became very indignant, and complained to the Viceroy of the cruelty of the Commissioner in withholding the flapdoodle. The Viceroy replied that the Commissioner had acted with his approbation. Finally, it became necessary for the editor of the *Statesman* to publish a very humble apology and promise that he would nevermore speak insultingly of the matter communicated by the Commissioner. Of course nothing that an Indian editor might say would ever come under the offensive denomination "flapdoodle." What a grand thing it is to sit in the chair of the critic.

—We have received a little book (137 pp.) entitled "Select English words, Phrases and proverbs, with their origin and historical explanations," compiled for students in this country and published at the Hobart Press, Madras. Price 12 as. The first portion of this work gives a list of words whose derivation has something of interest in it. E. g. "Wife, from *weib*, a woman, one who works at the distaff. While a girl was spinning her wedding clothes, she was simply a spinster; but when her task was done, and she was married, she became a wife, or one who had already woven her allotted task." Most of the book is taken up with an account of the origin of phrases and proverbs that must often bother a foreign reader not a little such as 'to haul one over the coals', 'to pick a bone with one' &c. We have no doubt this book will be found very useful to many who wish to have a good acquaintance with the English language.

—Since last October there is an American edition of the *Chr. Herald and Signs of the Times*. In appearance it closely resembles the English edition. Like that it publishes the latest sermons of Mr. Talmage and Mr. Spurgeon. We understand that Mr. B. Aitken, formerly of Bombay, is in charge of the paper, which is said to be very successful.

—We have received a report of the Simla Total Abstinence Association. The number of members is 36. Rev. J. Fordyce is Pres. Mr. Stephen Jacob, C.S. is Secretary. Here are one or two extracts:

"The Scriptures do not *command* abstinence, though in some places it is *commended*. Daniel was an abstainer, and so were the sons of Rechab. Timothy too appears to have been one, for he apparently required a letter from Paul to induce him to take a little wine medicinally! Many changes have taken place since the canon of Scripture was closed, both in the quality of intoxicating drinks, and in the habits of Society. Though the Bible leaves the question an open one between temperance and abstinence, so far as express precept is concerned, the application of great Bible principles to the present state of things appears to many to require very decided action."

"Near London there are 4 great lunatic Asylums, containing about 7000 lunatics. One of the visiting justices, not himself an abstainer, told me that they had ascertained that 6 out of every 10 men, and 7 out of every 10 women in those asylums had gone mad through drink, and probably many of the remainder owe their condition indirectly to the same cause."

—We have received the report of the Native Chr. Association, Bombay. Mr. Shahu Daji is Pres. There are 48 members. The object of the Association is to enlist the co-operation of Native Christians in united effort for their own spiritual advancement, and also for the spread of the Gospel among their fellow countrymen.

—We have received the first report of the Khetwady Improvement Library. There are 586 books on the shelves of the Library. The receipts from donations were Rs. 289; from subscriptions, Rs. 54. We hope that the receipts from the latter source will soon overtake those from the former and even extinguish them. We hope that the day will soon come when good libraries in India will be self-supporting.

FORGIVENESS BEFOREHAND.

In a recent number of the *Bible Treasury* there is this query:

"Is it true that the last clause of 1 John i. 7 teaches us that the blood of Jesus cleanseth the sins of believers as a present process, that is, is actually cleansing?" The writer says that this cannot be, for it would overthrow a plainly revealed truth of the Gospel, viz. that all our sins have been already forgiven us. He refers to Rev. i. 5, "Unto him who loveth us (*Gr.*) and hath washed us from our sins in his own blood." He protests against an interpretation which sets one scripture against another. It may be a question if he himself is not doing this. What we want is some statement in the word of God, to the effect that the blood of Christ having once availed to take away a man's sins, past, present and future, has fulfilled its mission with respect to him. The *B. T.* refers to "Hebrews" where Christians are said to be sanctified by His body once for all; yea, perfected by it forever. But in such passages as these the efficacy of Christ's death is contrasted with the inefficacy of the Jewish sacrifices, where each sacrifice needed to be followed by another, as each could only take away the consciousness of sins temporarily. The one sacrifice of Christ avails for the believer forever, but not in the sense that he never has any thing more to do with the death of Christ, after it has once availed for him. If any man sin, says John, four verses on, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins and for those of the whole world. "Our sins" as distinguished from the sins of the world must be the sins of those who have already believed on Christ. He is *now* a propitiation for us, not has been. The *B. T.* says that it is not the blood that we now need, but the water. The Christian does not need forgiveness but cleansing. But what is the meaning of cleansing in this connection? Say that a man has had a feeling of unjustifiable anger; it passes away; he then becomes conscious of his sin, in having allowed that feeling; what is he to ask for? he cannot ask for forgiveness, for this has been already granted; he cannot ask that the sin may be undone, for that is impossible; what remains to be taken away is the feeling of condemnation. This scheme seems to us to make very light of the sins of believers. The teaching of Scripture is to the effect that no sin is so heinous as the sin of believers. In fact to speak of the *sins* of *believers* is almost a contradiction in terms. According to the view we are noticing, Christians may never ask for forgiveness. We know of scarcely

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any thing more opposed to the teaching and the spirit of the Gospel than this. Our Lord, speaking to believers, says: If ye forgive not men their trespasses, neither will your Father forgive your trespasses." But according to the view urged in the *B. T.* the believer might respond, If I forgive not a brother, it is vain to say, God will not forgive me, for he has forgiven me when I was converted. The people who talk thus of the impossibility and needlessness of second forgiveness, may profess to have a wonderful acquaintance with the Scriptures; if we know any thing of Scripture they are very far from having a correct knowledge of it. In Matt. xvii. 23-35, we have a parable of one who was forgiven 10,000 talents, but forfeited this forgiveness when he refused to forgive his fellow-servant 100 pence.

It is true that in the Epistle to the Hebrews we read that if a man sin wilfully after having received the knowledge of the truth, there remaineth no more sacrifice for sins; but our present debate has reference to cases in which a man is overtaken by a fault or is betrayed into it by inadvertence, or through want of enlightenment, while in heart loyal to Christ. The Apostle John evidently uses the word in two different senses when he says that 'he who is born of God cannot sin,' and 'if any man sin, we have an advocate with the Father.' But what is the nature of Christ's advocacy in behalf of a believer who has been surprised into some trespass, and who truly repents of it? That which constitutes Christ our advocate with the Father is the fact that he has died for us; and it is the pleading of this fact that has prevailing power *not only with God, but with the* suppliant. John in Patmos saw in the midst of the throne a Lamb as it had been slain, and the myriads of the redeemed contemplate continually the tokens of the crucifixion. It is through the advocacy of Christ that Christians are represented as "overcoming by the blood of the Lamb." Says the writer of the Hebrews to his brethren: "Having therefore boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart." There is something so revolting to the moral sense in the idea of sins forgiven before they are committed, that it scarcely seemed necessary to declare that such an idea had no place in the Christian economy; still we have the statement that the atonement avails for *sins that are past*: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past." Faith in his blood procures remission of sins that are past. In many instances, the sinner who comes to Christ, knows little of sin compared with what he afterwards learns. A man must know the will of God in all the details of life, to know what sin is. The Philippian gaoler, after his conversion had every thing to learn concerning the will of Christ, and was probably a good while before he stood perfect and complete in all the will of God. Many things would be found by him to be sins which he had not imagined were such. But the more a Christian becomes acquainted with the requirements of the Gospel, the profounder becomes his acquaintance with the precious blood of Christ, shed for him on Calvary. There is forgiveness with thee that thou mayest be feared. The forgiveness is with God and not with the sinner except so far as he by faith has appropriated it. To teach him that God in accepting him, has actually forgiven him all possible future sins, would be to intensify greatly the power of the tempter. Tetzel's wares were very acceptable to a people who wanted to sin comfortably. We are aware that the inclinations of the true Christian do not draw him in such a direction; but even the true Christian needs all the restraints from evil and all the incentives to good that he can get. And we can hardly conceive of any thing that would be more likely to lower the conception of God in a thoughtful, impartial mind than this idea that forgiveness of sin is bestowed before its commission. Uninstructed with regard to the true nature of Christianity, the heathen sometimes meet us with this objection, that if Christ saves from all sin, then the Christian can do what he likes, being already forgiven. The answer to this is that the Christian can only receive forgiveness for sins that are past, and the desire to commit sin shows that a man is not a true Christian.

Christ came to save his people from their sins. When a sinner truly believes on the Lord Jesus Christ he receives forgiveness of all his sins, and receives the Holy Spirit, the omnipotent Spirit of God, to dwell with him and save him from sinning. There is no strength of nature that is not more than met by the power which the Holy Spirit brings to every sincere believer. There is then no necessity for his sinning again, in the sense of doing what he knows to be wrong, which is the true condemning sense; God is not forward to point out what is to be done with after-occurring sins, because *there is no necessity for such.* In condescension, and in order that one who has fallen into sin may not despair and rush to perdition, he has told us that Christ, our righteous advocate and propitiation, if entreated by us, will recover the fallen one. 1 John v. 16.

The Bombay Guardian.

SATURDAY, AUGUST 16, 1879.

THE OLD TESTAMENT.

The late Bishop Thirlwall, in one of his charges, said:

"The numbers, migrations, wars, battles, conquests and reverses of Israel have nothing in common with the teaching of Christ, the way of salvation, the fruits of the Spirit. They belong to a totally different order of subjects. They are not to be confounded with the spiritual revelation contained in the Old Testament, much less with that fulness of grace and truth which came by Jesus Christ. Whatever knowledge we may obtain of them is, in a religious point of view, a matter of absolute indifference to us; and if they were placed on a level with the saving truths of the Gospel, they would gain nothing in intrinsic dignity, but would only degrade that with which they are thus associated. Such an association, may indeed exist in the mind of pious and even learned men; but it is only by means of an artificial chain of reasoning, which does not carry conviction to all besides."

While recognizing the force of what is here said, and fully admitting that revelation has been in the nature of the case a gradual thing, and that the adult man needs a different kind of food from the child, we still think that some considerations of importance are in danger of being overlooked. One object of the Bible is to make us acquainted with man; to give us a reliable exhibition of the character of man, even when favoured with opportunities of knowing God's will. These battles, conquests, reverses and a multitude of other things that are recorded concerning Israel, show us the passions and infirmities of man not only viewed as an individual but in society. The knowledge of the need of salvation must precede the acceptance of it. The old Testament is the ministration of condemnation; the school-master to bring men to Christ. One of the most deep-seated ideas of men is that they have a natural preference for good, and that evil is the result of the infelicity of their circumstances; men every where insist that they have no alienation from the true God, no disinclination for his service. Much more since the Gospel has flung its mighty blessings over the face of society, have men been disposed to glorify themselves for their love of what is good and true. Well, God saw fit that there should be testimony relating to this matter, of an unquestionable kind; and therefore saw fit that we should have a detailed record of how the Jewish nation conducted itself in the presence of institutions and laws that God himself had given them. It is by no means of little importance that we should have the evidence of the proclivity to idolatry so persistently manifested by the Jewish people for ten centuries and more. It is a great mistake to suppose that we can learn nothing from these records; we learn a great deal concerning God, and a great deal concerning man. God had made the tribes one people and had trained them to consider that all their interests were bound up in their coherence as a nation; yet how easily were they broken up into diverse and contending nations, by the least spark of jealousy. The men of the present day have much to learn from the Old Testament. Of course it were absurd for Christians to take with them in their study of the Old Testament the Sermon on the Mount by which to try every thing; just as it would be absurd for a traveller, beholding the remains of some ancient monument, to judge of the foundation by the richly ornamented frieze and condemn it for not exhibiting tokens of the same finished art. We are of opinion that the laboured efforts of many to find the fulness of Gospel teaching in the writings of Moses, in the Psalms, and even in the prophetical books are often misapplied. In order to regard the Hebrew Scriptures as inspired of God we do not find it necessary to make them talk the language of the New Testament. They are of immense value to us, and we cannot afford to be without them; but they are only valuable as we keep in mind the circumstances under which they were given, the condition of those to whom they were first addressed, and as we refrain from imposing upon them the burden of ideas which they were never intended to carry.

INTERNATIONAL BIBLE STUDY.

August 24th, 1879. *Joel II.* 28-32.

If we look at the introductory verses, we find that they contain promises of brighter and happier days to succeed the judgments executed on the Jewish nation. These promises are of a temporal nature. We have the reiterated statement, 'My people shall

never be ashamed,' and the meaning of it is that the manifest blessing of God will compel the enemies of Israel to recognize the fact that God is their God indeed. 28. "It shall come to pass afterwards." After the restoration of the Jews, some time elapsed before they attained to any thing like their former national importance. But gradually they put on strength and became again influential. The remarkable promise about to be given, relates to times succeeding these.

"I will pour out my spirit on all flesh." This expression was not altogether unknown. In Proverbs Wisdom crieth: 'I will pour out my spirit upon you, I will make known my words unto you,' teaching that in the nature of things, the Spirit of God must accompany the words of God, to make them influential. See Isai xliv. 3. Ez. xxxix 29. But the notable thing here is that the Spirit of God is to be poured out on all flesh, upon all humanity. The Jew would not feel himself bound to understand this as referring to all mankind; he would naturally read it in the light of the declarations that constituted the Jewish people the elect of God, and would see in it simply a promise that the Spirit instead of being limited to the prophets, would be imparted to men of all grades and even women and children. But that interpretation which the Jew, in the days before Christ could not grasp, is shown to us by the apostles in connection with the Day of Pentecost. And in every country where the Gospel has been successfully proclaimed since the pentecostal times, there has been the outpouring of the Spirit, making the word of the Gospel effectual.

"Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." When our Lord was speaking to the multitude concerning John the Baptist, he said: 'Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he.' The greatness of the prophets was in this that they were taught of the Spirit and thus made acquainted with the deep things of God. Christ intimates that something beyond their privileges even would be the portion of every believer in the kingdom that he came to introduce. Again, if any man thirst let him come unto me and drink, and out of his belly shall flow rivers of living water; but this spake he of the Spirit.' What things were seen dimly, obscurely and bewilderingly by the prophets of old, are now familiar truths to the little children in Christian families. Joseph had dreams that were to him for many years almost the only word of God; but the humblest believer in these days has the completed word of God, and may gaze as long as he please at the full length portrait of Christ, and hear the Saviour say, I am with you always even unto the end of the world. If we consider the cases of those who were filled with the Holy Ghost and prophesied, we find that they were powerfully affected with a sense of God's goodness and greatness, and under the influence of swelling emotion they burst forth into praise. In the instances recorded in the Scriptures they upon whom the Spirit was poured out, immediately began to testify. See Luke I. 41-55. 68-80. There is a vivid realization of the things relating to salvation. The loud impassioned demonstration came first, and would continue to recur at times, but the presence of the Spirit at other times would be revealed in speech seasoned with salt, and in the work of faith and labour of love. Paul tells us how the Spirit of prophecy revealed itself in the assemblies of God's people: 'He that prophesieth, speaketh unto men to edification, and exhortation and comfort.' Paul also tells us that what Joel says about women participating in this gift, was true in his day, I. Cor. XI. 4-10. The four daughters of Philip the evangelist, some thirty years after the day of Pentecost, prophesied. The Thessalonians were exhorted not to despise prophesyings, that is not to underrate their importance, in their desire to have the gift of tongues. "Also upon the servants and the handmaids in those days will I pour out my Spirit." Have we not often seen this gloriously fulfilled in the case of Christian servants who have been filled with the Spirit and so instructed in the things of the kingdom that learned doctors have been content to sit at their feet in matters of Christian experience? In *Divine Life*, we find a letter from Rev. H. E. Faure, D.D. from the Netherlands, from which the following is an extract: "Just let me give you the testimony of a simple farmer's girl. Quietly she walks up to the platform, at our request; and not the least abashed, with undisturbed composure, with beaming smile, she tells us: 'Our heart is full of God, our sufficient portion, our full salvation. We are conscious that the nearer we get to God, the quieter it becomes within us. It is constantly as if we were already aware of the holy silence of heaven. Now our souls are surrounded by such stillness, we hear all the more distinctly the converse He who is so precious, holds with our souls. How unspeakably happy we are, now the same Spirit that dwelt in our Jesus, also abides in us, the self-same life that throbs in Him, also pulsates in our veins. Now we cannot do otherwise than live for the glory of Jesus. The most precious enjoyments of God we are prepared to surrender for his glory, not that we could do without him for a single instant, but merely to point out that we do not prize the gift above the giver.'"

"And I will show wonders in the heaven above, blood and fire and pillars of smoke" 30. Blood, fire, smoke, these are common enough in a world like this; what special event is here denoted by them? When there is a sin-offering, a burnt sacrifice, we have blood, we have fire and we have smoke, so it would seem that some sacrifice is here intended. But sacrifices were constantly offered; and there is something special, exceptional, unparalleled about this, for the sun is to be turned into darkness at the sight of it The features of ordinary sacrifice are used here symbolically to set forth the sacrificial death of Christ upon the cross.

"The terrible day of the Lord." 31. The day of the Lord, is the day in which there is a manifestation of the truth of God to the consciences of men, profoundly convicting them of their guilt and need and compelling them to cry out 'Men and brethren, what shall we do.'

If a young man starts from a good, honest, industrious, Christian mother, he graduates from a university better than that of Berlin or Edinburgh.

DID CHRIST RISE AGAIN? VII.

We come now to our seventh proposition:

"As a matter of fact, when Christ died, his personal influence and power died with him, and those who had been in closest attendance upon him, all through his ministry, were utterly and hopelessly incapable as regards the Christianizing of men."

The proof of this proposition has been given in what we said respecting the fifth proposition, (see the *B. G.* of Aug. 2nd.) But, perhaps we may get a better impression of the facts of the case, if we figure to ourselves what would occur in one of those Galilean homes where Jesus had often tarried, and where he was held in highest reverence and regard. Here is a house in Cana of Galilee, the same where Jesus had been present at a marriage, and wrought his first miracle. The father and mother and daughter had not been able to attend the feast of the Passover in Jerusalem, but the two sons had gone, and they were now awaiting the return of these. The father says: "I have this day seen a man who told me that if Jesus of Nazareth should present himself in Jerusalem at this feast, the authorities were determined to arrest him and put him to death. In fact they have already set as it were a price upon his head, having given commandment that if any body knew where he was he should give information that he might be arrested, for they were determined not to let him any longer be at large. I could but smile when I heard this, knowing that our Jesus has power to baffle all their machinations. I remember too well that day at Nazareth when the chief men were determined that he should be thrown down from the precipice, and when he so easily and quietly passed from their hands. It was only last week that we heard of his raising Lazarus from the dead, under the very eyes almost of the authorities of Jerusalem, and it seems to me preposterous that men should think of taking possession of his person." One of the sons arrives at this moment from Jerusalem; he exclaims. "I bring you strange tidings. Jesus of Nazereth, whom you call the Christ, has been arrested by the rulers of Jerusalem, tried by the Sanhedrim, condemned to death, and then brought before the Roman Governor who sentenced him to be crucified, and he has actually been crucified between thieves." "Impossible," exclaim the others. "He that had power over the elements and evil spirits and the grave even, how should he allow the Jewish priests to sieze him, and the Roman soldiers to crucify him?" "Well," says the son, "how it could be, I know not; but I know that he has been put to death, for I myself saw him upon the cross. You must remember that all along, the scribes and those who were competent to speak about religion, assured us that Jesus was not the Christ, and that it was a great mistake to believe upon him. I knew all along that his power would fail some time." "I never will believe," says the daughter, "that our dear friend Jesus whom I have known these ten years, was capable of deception. After he had multiplied the loaves, he said: I am the bread of heaven come down from heaven to give life unto the world; and I know perfectly that there was never any guile in his mouth, and that he would never pretend to any power that he did not possess." "What matters it what you think," says the brother; "the men who know the Scriptures, the religious

rulers appointed by God to lead us, they have all along declared the he was not what he claimed to be." "But my son," says the mother, where is your brother? He was always more favourable to Jesus than you were." "I left him behind, plunged in grief; he wanted to wait a little longer." The ruler of the synagogue comes in. He says: "I understand that you have brought some strange news from Jerusalem about that Jesus of Nazareth. What is it?" He is told, and then bursts out with the words, "You cannot say that I did not warn you of your folly in trusting to this Jesus. You knew well that all the scribes and priests rejected his claims and insisted that his mighty works were wrought by the aid of evil spirits. At length the vanity of his pretensions are all exposed." The father then says: "I have heard him preach very many times and have had conversations with him, and have seen his manner of life, and I cannot bring myself to believe that he was a deceiver." "Why then," says the ruler, "did God abandon him to the hands of the enemies? Why were they allowed to put him to death? What do all his fine words amount to, in view of such a fate as has befallen him? If God had not been on the side of the rulers they would never have been able to sieze this man and put him to an ignominious death." Many of the neighbours come in and hear the news, and some of them are shocked, for they had really expected that Jesus would prove himself to be the Christ in the eyes of all. But they now sit confounded; the facts are such that it is impossible to say a word. Then the other brother arrives. He confirms the sad intelligence. "Yes, my deaf parents, Jesus is dead, and would that I had died before ever I witnessed such a catastrophe. I saw him buried and a seal set upon his sepulchre. I left Jerusalem at break of day immediately after the Sabbath. The apostles and Mary and the other disciples were all in consternation, fearing that the Jews would sieze them too. But the nails that went through the hands and feet of the man of Nazreth went through the hearts of all who believe on him, making their faith to be a powerless thing. I feel as if all the glory were gone out of life." A neighbour says to him: "It is natural that you should feel bad, you have so often stood up for Jesus when others told you that he could not be the one that should deliver Israel. I am told that when he entered Jerusalem the other day, a great multitude came out to meet him proclaiming him to be the Deliverer of Israel; but they were grievously disappointed; for instead of taking to himself the power which they expected he would, he went on quietly as he had done all along. Two years ago when the people wanted to make him king, he withdrew himself from them. This is now explained; he was sensible that he, the mere son of a Nazarene carpenter, could never undertake to administer the affairs of the country. A man who cannot save himself from the hands of his enemies, is certainly not the one to save others." And no one in the house could deny the force of this.

Thus when we allow our minds to dwell upon the effect of his death, we see that when Jesus was crucified, all his words were crucified with him and his cause was crucified with him. What use could any one make of the remembered words of the crucified One, in view of the fact that he had suffered at the hands of the public executioner?

THE TEMPERANCE REFORMATION.

SPECIAL efforts are being made now to conduct hospitals on the principles advocated by abstainers, and these are largely successful. Dr. Arnott of Bombay has kindly placed the following report from Dr. Peterson of the Western Infirmary, Glasgow, at my disposal and it abundantly justifies the trust total abstainers place in their principles. After remarking upon the comparative small death rate of 5 per cent. during the year, he adds.—"Since I had the honour of being appointed to take charge of wards in the Western Infirmary, I have *not prescribed an ounce of whiskey* for any patient, not a dozen and a half have been placed on brandy, and the stimulant list for May 1878, *stood at* 20 oz. *of sherry for the month*, or exactly one ounce of sherry per month for each patient: as we had twenty patients. There has not been a case of pyœmia in any wards since they were opened now three and a half years ago.—I venture to affirm that in all general surgical hospitals, *a high death rate will accompany a large expenditure of stimulants*: in other words the *more stimulants the more deaths*. This does not by any means depend upon the severity of the cases treated, but upon their being kept *antiseptic*, or the reverse. It may be inferred from this statement that a treatment which, *when properly carried out*, enables the surgeon to save more human lives and limbs, which leaves the managers of an Infirmary a much diminished wine bill to settle, and which curtails the board and lodging of each patient in hospital to thirty days can scarcely be termed an expensive mode of treatment. The results of the year's work on the whole speak well for the antiseptic treatment"

The following weighty words of Sir Henry Thomson, in the last "Nineteenth Century" afford encouragement, and confirmation—in this case to the *non-necessity* of spirituous liquors in dietetics—as an article of common consumption. He mentions the fact that among all nations wine has for centuries been highly appreciated as a gastronomic accompaniment to food. "I cannot" he says "and do not attempt to deny it this position. Whether such employment of it is advantageous from a dietetic or physiological point of view is altogether another question. I am of opinion that the *habitual use of wine, beer, or spirits* is a DIETETIC ERROR, say for *nineteen persons out of every twenty*. In other words the *great majority* of the people, at any age or of either sex, will enjoy better health, both of *body* and *mind*, and will live longer, without any alcoholic drinks whatever than with habitual indulgence in their use, *even though such use be what is popularly understood as moderate*. But I do not aver that any particular harm results from the habit of now and then enjoying a glass of *really fine pure wine,—and rare as this is*, I do not *think any other is worth consuming*—just as one occasionally enjoys a particularly choice dish: neither the one nor the other perhaps, being sufficiently innocuous or digestible for frequent, much less for habitual use. Then I frankly admit that there are some persons who may take small quantities of genuine light wine or beer with very little if any appreciable injury. For these persons such drinks may be put in the category of luxuries permissible within certain limits or conditions, and of such luxuries let tobacco smoking be another example." And in regard to the duty of abstinence or self restraint, he well says. A man "must perform the difficult "task with a profound conviction that his "judgment is very *prone to bias* on the side of "indulgence, since the luxurious habit is so "agreeable, and to refrain therefrom in relation to himself, and to the present opinion of society, so difficult. Be it remarked, however, that the opinion of society is *notably* and *rapidly changing* relative to the point in question."

While such declarations are extremely encouraging to those already enlistsd in the Temperance army, they should lead those who have, not yet, taken any decided position in this matter of what they should drink, seriously to considert he advantages social, family, and personal of Total Abstinence, and henceforward to abstain from all that intoxicates.

B. B.

REMINISCENCES. XXXII.

Homunculus in Syria, 1839:

August 10. We were soon wending our way through the bazaars which greatly exceed in extent and arrangement those of Cairo. Stopped in a Cafe, and taking a seat by a beautiful *jet d' eau* smoked a *gouza*. We noticed some of the Khans, one of which is remarkably fine, and looked in at the gates of the principal mosque, an ancient Cathedral dedicated to St. John. It is 650 ft. long, 150 wide, but most of this area is occupied by the central court.

11. Pretty much all day in the bazaars. Went to a Turkish bath, infinitely superior to those of Cairo, in point of cleanliness and furniture.

12. We started off early with a *valet de place* to visit the alleged Christian antiquities of Damascus' viz: the house of Ananias in the street called Straight, the part of the wall where Paul was let down in a basket, the place where Jesus Christ appeared to him, and the spot, or one of the spots, where St. George had his head cut off. Passing before the seraya of the Governor, saw numerous little groups scattered about. Approaching one, and looking over the shoulder of a Turk, I saw a decapitated body, and beside it, the head which had just been cut off. It was the corpse of Ali Aga, one of the principal personages of Damascus, ranking next to Sheriff Aga; a man universally respected by the inhabitants, who always greeted him with the title of your highness. He had been the intimate friend of Ibrahim Pacha, who had always addressed him by the appellation of father, and occupied his palace when in Damacus. He is said to have been accused of treasonable practices and intrigues with the Turks previously to the battle of Bir. Ibrahim Pacha had first assembled a considerable force at Damacus and then accused him. After a secret examination lasting three days, his doom was this day pronounced and his head struck off. This has created a general consternation among the Turks, who only knew that he was accused when they saw him beheaded. Many of them have closed their shops. Others are said to be under examination. Visited the house of Hannah Hanhouri, said to be the finest after that of Ali Aga. He received us with the utmost politeness; coffee and pipes were served; afterwards we visited the several apartments of his house. I have not seen any thing to exel it, not even in the palaces of Western Europe. Gorgeous as is its interior its external appearance is that of a mud barrack; this is from policy. A rich merchant who had built him a magnificent house was informed that the Pacha intended coming to take a cup of coffee with him. He preferred preventing the visit by a preseut of 30,000 plasters.

13. There is an Irish gentleman here staying at the convent, a Mr. Hutchins. He is upwards of 70, in infirm health, and has come to the east merely to improve his stud of horses. He is going to Arabia Petrea, Egypt and perhaps to Dongolah for the same purpose. He knew Barckhardt very well during his youth; they were neighbours. He says that B. was never distinguished by his cleverness, but his integrity and *bonne foi* were well known. His friends were averse to his travelling and for many years prevented it, but being at length convinced that it was his ruling passion and

the gratification of it the only means of removing his melancholy, they consented. The convent is of considerable extent. The view from the roof at sunset is beautiful. Earthquakes have been frequent throughout Syria and Palestine for some years. That of the 1st January 1837 was very severe. There was a shock the evening before our arrival, at Damascus. I was assured that the population does not exceed 100,000. Great difficulty to procure muleteers. We cannot find any who will undertake to conduct us to Tiberias by way of Banias (Caesaria Philippi); the road is cunsidered dangerous.

14. We have engaged muleteers but they are to take us by the route they please. This day an Emir and eight of his followers were executed. This prince, inhabiting the Anti-Libanus, near Baalbek, a little before the battle of Nezib, fully expecting, as many others, that the Turks would defeat Ibrahim Pacha and re-enter Syria, revolted and with his partisans gave himself up to brigandage. A few days since, foreseeing the fate that awaited him, he resolved to throw himself upon the protection of the Emir Beschir. The latter, forewarned of his approach, sent soldiers who siezed him before he reached the territories of the Emir, and conducted him to Damascus where he arrived with his followers last night. Early this morning they were all beheaded separately, in different parts of the town. About 4 in the afternoon we bade adieu to the Superior who promised to offer up prayers for our preservation *en route*. Before reaching the gate, we passed the corpses of the decapitated robbers. They were laid in the centre of the street; a few dogs were prowling about them, and some children were amusing themselves with the spectacle. Their heads were placed between their legs, which is considered more ignominious than when placed bside the body. It was a moonlight evening and the ride was an agreeable one. About 10 we reached a village, and stopping before a large building, the muleteers commenced knocking at the door. After a while, a head appeared at the window and consigned us all to the——,he would not be persuaded to open the door. We thereupon heaped upon him volleys of abuse, intermingled with the word *buckshish*, which had the desired effect. Once in, he treated us to the best of his cheer, which consisted of milk and bread, and then left us to our repose, which was sound though short.

15. At break of day we were off, and continuing our westward course passed through a village called Catana, and after some hours commenced the ascent of the mountains. At noon we stopped by a run of water, under some trees, and made a rustic repast. As usual half a dozen of the Natives seated themselves in a semi-circle before us and gazed in silence. We were all the afternoon ascending Djebel el Sheik. At the top (8000 ft.) we stood on a bank of congealed snow, 20 ft. deep. I found there some red berries that were quite palatable. The sea is visible from the summit. We descended into a valley and about 7p. m. reached a well where our muleteers wished us to halt for the night. We had an altercation and compelled them to go on. We traversed a mountain, Djebel Abbel, and there being no road and the moon setting early, we were obliged to alight and lead the mules, and it was near midnight when we reached a village called Hatwyl. It turned out that the rascally muleteers had brought us out of our way as they had some baggage they wished to leave here. I noticed that the women of the house wore the *tantour* (the horn) on the side of the head, a mode which renders this *coiffure* even more frightful than when it projects over the forehead. I discovered before going to rest that my sabre had been lost.

16. The muleteers wished to make us pay part of the money down, before starting. The sheik came to see us and told us to have them bastinadoed if they did not obey us. He sent a man in company with one of the muleteers to look for my sabre. Not choosing to wait for it, I told him to keep it himself in case it was recovered. After a few hours we came to Hasbeia, delightfully situated on the side of a mountain. Here while they shod the horses we sat in a cafe and smoked *chiches* and conversed with some of the natives. Was disgusted on arriving in Syria to find that the Arabic I had picked us in Egypt did not serve me here on account of the differences in dialect. We rode through a pleasant valley the rest of the day, stopping once to eat fresh figs, and arrived towards evening at Metully. In front of this village were many tents, an encampment of cavalry sent to capture the robbers who infest this vicinity. The view from this place is charming. We looked down upon a pleasant valley, broad and flanked by low mountains and bounded by the little lake Hoole. The Jordan passes through this lake on its way to that of Tilerias. After our usual repast of milk and bread, we retired to our sleeping-place, close by the stalls of the oxen.

Aug. 17. It was vexing to abandon the route by the valley and climb the mountains on our right. The muleteers were very timid, and repeated numerous stories of robberies committed recently in the valley. Indeed we met some persons this morning who told us that a man had been found a few hours previous, nearly killed and pilfered of every thing. We passed by Kadr Atar, and stopped during the heat of the day under some fig-trees where we enjoyed a delightful view. Towards sundown saw *Safad* on our left (Bethulia.) picturesquely situated on the summit of a mountain and stopped at a village called Sasah, at the Sheik's house.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—It is interesting to note, in some particulars, the working of the Abkari Act. The trite old saying 'tis an ill wind that blows nobody any good' still holds true. A temperance league of a vigorous character has been formed at Bandora but the principle governing, is not a high one, not that of moral suasion by any means. It was on this wise. The recent increase in the Govt. rates has led to a proportionate rise in the price of country liquor. The people cannot indulge much if at all in their favorite vice of drinking. The proprietors of drab and toddy trees have unitedly determined not to sell toddy from which the liquor is distilled and they have pledged themselves in punchayet not to drink. Any breach of the terms of this mutual agreement involves penalties. The defaulters shall be ostracized, sent to Coventry, a punishment sufficiently great amongst the class of people in question to act effectively.

The rule that no person shall have more than one gallon or 6 bottles withont a license is also calculated to operate more or less favorably, regarded from the temperance and not the excise point of view. Drunkenness amongst the lower classes is already on the wane at Bandora. The whole of Salsette may be more or less similarly effected. These facts go to show what legislation can do in the matter of checking drunkenness and crime by simply imposing prohibitive rates.

The above information has been furnished by one of the best authorities at Bandora.

W. A. E. B.

14th August, 1879.

NOTICES.

THE Bombay Missionary Conference proposes to hold a series of PUBLIC MISSIONARY MEETINGS on the 27th, 28th and 29th days of the present month, as follows:—

WEDNESDAY AUGUST 27.

7-30, A.M.—Prayer Meeting, Maj. Oldham's house, Girgaum.

8 P.M.—Missionary Sermon, by Rev. I. F. Row, at the General Assembly's Institution, Kalbadevi.

THURSDAY AUGUST 28.

7-30, A.M.—Prayer Meeting, at Maj. Oldham's.

5-30, P.M.—Lecture for educated Natives. (Place to be announced here after.)

8, P.M.—Evening service with music and Addresses, at the General Assembly's Institution.

FRIDAY AUGUST 29.

7-30, A.M.—Prayer Meeting at Maj. Oldham's.

7-30, P.M.—Tea Meeting, at the General Assembly's Institution.

Received for the Mhow M. E. Church: J. M. T., Calcutta, Rs. 100; T. L., 50; W. F. G. C., 20.

The M. E. Sunday School, Mazagon, will from next Sunday, be held, as formerly, at 4-30 P. M.

Received for the M. E. Church, Grant Road, from B. B., Rs. 10; Capt. W., 100; by J. H., 41; T. G. 50; by Miss M., 32; by Miss D. S., 60; G. B., 5; Mrs. B. 5; by J. C., 26; Mrs. C., 25; L. E. F. 5.

Epitome of News.

SATURDAY, AUGUST 9.

—A San Francisco paper thus describes a section of a big redwood tree now on exhibition in that city:—*The section is 14 feet high and 80 feet in circumference; it was cut from a tree* 243 feet in height, discovered in Tulare county about 75 miles east of Visalia, and which was estimated to be 4,840 years old. The section was sawed from the tree some 12 feet from its base, and afterwards hollowed out, leaving an outer wall three feet in thickness. The different parts were then hauled to the railroad, 63 horses being used in so doing. It is estimated that the section contains 800 cords of wood. This section, as it now stands, furnishes standing room for 200 persons in the interior. On one side of its inner walls a balcony has been built, a piano and other instruments placed thereon, and from which a musical entertainment is given daily.

—*Times of India*; Poona: "Mr. Hope's Bill may do something for the poor sowcar-ridden ryot, but I fear ready means of evasion of many of its clauses will be found. As long as it is the custom for the ryot to spend a couple of years' income in the marriage of a daughter, so long will the money-lender prosper. I never knew till recently that it was considered among the Hindoos a great disgrace for a man to remain a bachelor all his life, and that in the case of a Hindoo dying unmarried his corpse was treated with indignity and borne to the grave, not on a stretcher, but tied to a single pole."

—Of the 300 murderers apprehended by the police in India in 1877-78, five were Brahmins, two were Rajpoots and Kshatrias, three were Camaties, one was a Butten, seven belonged to the Nair and Bhunt castes, nineteen were Shanars and Thers, fifteen were Oriyahs, 143 were Hindus, 32 were Pariahs, one was a Christian, ten Mussulmans, four Lubbays and Moplahs, twenty-two Khonds, four Ooparas, six Maravers and Kullers, and 26 belonged to criminal and wandering castes.

MONDAY, AUGUST 11.

—It is stated that the number of deaths in the Punjab from cholera since the date of the

Hurdwar Fair to the end of the first week in July amounted to 20,000 in 2,900 separate localities.

—*Times of India*: We understand that the marriage of the Lord Bishop of Bombay with Miss Moultrie will take place in December next, and that the Bishop of Calcutta will officiate at the marriage ceremony.

—A few days ago we reported the death at Calcutta of a Mrs. Swaris, caused by her clothes catching fire when she went to assist her husband, whose clothes were set on fire by a man named John Gasper having thrown a kerosine oil lamp at him. Gasper has just been tried at the Sessions. The jury found him guilty both of causing grievous hurt and with causing hurt, and he was sentenced to twelve months' imprisonment.

—On Wednesday last a Pilot boat was swamped outside the harbour and three Pilots, Messrs. Avant, Pead and Canovan were about 4 hours in the water before they were picked up. A strong tide was running out, and they were 5 or 6 miles from land. They were picked up by a boat from the Br. I. Str. Sirdhana. Out of the crew of twelve natives, two were drowned. There is a deficiency of schooners for this service.

—The head inspector of the Abkari Department at Mahim has been murdered. The duties of the deceased made it necessary for him to enforce some provisions of the Abkari Act which were very distasteful to the Hindoo Bhundarees (toddy drawers.)

—*Deccan Herald* mentions the death of Major Boardillon, in England. He left India last year.

Tuesday, August 12.

—The total loss of camels in the Afghan war is officially estimated at 61,000, and the cost is equal to the construction of a railway to Dadur.

—The *Deutsche Allgemeine Zeitung* says that a German, named Carl Steinbach, has made an important discovery in photography. After years of study and experiment, he has succeeded in obtaining a chemical composition, by means of which a mirror image may be fixed and sold as a photograph. With this composition the mirror surface is painted, and the back part of the mirror receives also a coating of oil. The mirror thus prepared is held before the person who is to be photographed. The oil coating evaporates, and the likeness of the person remains in natural colours on the light surface. The image, so fixed, is brought into a bath and is exposed for half an hour to sunlight, before delivery.

—On Wednesday last, Major Powis, of the 59th Regiment, and Lieutnant Anderson, of the 25th N. I., died at Kandahar, the first named of cholera and Lieut. Anderson of consumption.

—A letter from a foreigner lately traveling in India, in the *Bombay Gazette*, says: With the exception of the missionaries, and here and there an isolated individual, the great majority of settlers have their eyes fixed on England. What goes on there? When shall we be able to return thither? Such is their habitual preoccupation. What good could not those many traders do to India, and to their own country? The wives of the civil and military officers, by taking a deeper interest in those around them and in passing, little by little, their life in doing that which so many Englishmen know so well how to do in England for the lower classes. If they began by taking an interest in their employés, their servants, and their families, they would, by a wise course of management, get their doors open to them. In relieving their wretchdness and their sickness, in giving them habits of order and of cleanliness, in helping them in the education of their children, by enlightening them with their counsels, they would, by dint of services rendered, cause their hearts to expand towards themselves, and bonds of sympathy such as are totally wanting in India between the two races would soon establish themselves; and it might then be more easy to cause new religious ideas to penetrate.

—*Bombay Gazette*: Our London correspondent on Saturday telegraphed to us the very important information that there are proposals on foot between the German and American Governments for a mutual agreement under which both countries would modify their currency laws and join in adopting bi-metallic standards.

—A Mandalay correspondent writes to the *Indian Daily News* under date July 20:—"The disturbances reported from the Karenee States have assumed a more serious aspect than was first anticipated, and we may safely call it a rebellion on a small scale. It is reported to be headed by a son of the late Ainshay Min, or Crown Prince, assisted by the Tsawbwas or Karen chiefs. A force of some 1,500 powerful invincibles was despatched by King Theebaw to put down the rebels, but the Karens were too much for the King's troops; and the latest news from the seat of war to the Palace was that some 300 of the King's mighty men of valour were lying slain on the plains of Karenee.

—*Overland Mail*: Amongst the deaths recorded this week are:—Lord Jerviswood; Viscount St. Vincent; Sir C. S. Osborne, Bart.; Sir T. C. Style, Bart.; Col. G. Browne, C. B.; Major O. Bourdillon, late Bombay Army; Lady Parker; Dowager Lady Jervis-White-Jervis; and Mr. C. Landseer, R. A.

In Servia and Roumania the Jews give fully as much difficulty as the Turks do in the two provinces south of the Danube. The recognition of the two principalities is made by the Berlin Treaty conditional upon their repealing all disabilities on account of religious professions, and this condition the Roumanians are particularly loth to fulfil. They fear that if once the Jews were allowed to hold real estate the bulk of the landed property, more especially in Moldavia, would soon fall a prey to them, for most landholders in the north of Roumania have more or less mortgaged their land to the Jews, who are very numerous there.

Accounts received from Russia within the last fortnight report a revival of the Nihilist movement. The names of the members of this society are legion, and the transportation to Siberia of half the population of the empire would not suffice to eradicate the terrible malady engendered in Russia by administrative despotism and corruption.

—A New York telegram states that during recent riots in Hayti 130 persons were killed and wounded, and 147 houses burnt down.

—Capetown, July 8: The shore end of the cable has been laid at Durban. On Saturday the Kangaroo proceeds, paying out the line, which is expected to be open in November.

—Barne's Ed. Monthly. We saw the word *Ghoughphtheighteau*, the other day, and couldn't make out what it meant. At last we concluded that it was an Indian word of horrible orthography and fearful meaning. Judge of our surprise when we were told that it spelled potato. It was a libel on the dear old tuber to so mangle its spelling; so our friend explained. Here it is: *Gh* stands for *p*, as you'll find from the last letters in hiccough; *ough* stands for *o*, as dough; *phth* stands for *t*, as in phthisis; *eigh* standing for *a*, as in neighbor; *te* stands for *t*, as in gazette; and *eau* stands for *o*, as in beau!

—The Government has determined to extend poppy cultivation in the N. W. Provinces during the present season, and Mr. H. Rivett-Carnac C. I. E., the Opium Agent is now on tour, arranging, in consultation with the officers of his department, the necessary measures for giving effect to the orders of Government.

—The newspapers received from Russia are full of reports of great fires. The *Sovremenni Isvestie* publishes a letter from Simbirsk stating that in the Sengeli district there was a perfect epidemic of fires.

—*Watchman*, July 16: A labourer ploughing in a field at Southwick, Northampton, on Friday, turned up an earthern jar, which broke in pieces, disclosing ninety-one silver Roman coins, including some of Vespasian, Hadrian, Neva, and Antoninus. The treasure trove, which has been taken possession of by the chief constable, has been reported to the Secretary of State, with a view of securing it for the British Museum.

—The Universities Mission in Eastern Africa have recently established a new station at Newala, on the river Rovuma, forty miles nearer Lake Nyassa than their original settlement at Masari.

Wednesday, August 13.

—The correspondent of the *Telegraph*, visiting Isandula, says: One has poor Pope's diary—kept, strangely enough, up to within an hour of his death. Here is the last entry in it, and could anything be more significant and striking: "Four a. m. A, C, D, E, F, H, 1, 2-3, N. N. C., mounted troops, and four guns off. Great firing. Relieved by 1-24. Alarm. Three columns Zulus and mounted men on hill E. Turn out! Seven thousand more E. N. E., 4,000 of whom went round Lion's Kop. Durnford's Basutos arrive and pursue with rocket battery. Zulus retire every-where. *Men fall out for dinners.*" Is it not significant reading? There, right before us, as we stand overlooking the plain, is the gap over which the feinting Zulus beguiled Durnford. And then, while the camp fell out fot dinner, the Zulus' right horn—"the 7,000 men"—crept round the hill. "The three columns Zulus" swarmed down as the breast of the force, and beyond that hill in front, the miserable trap into which the enemy had betrayed our too gallant men, the left horn, rallying from the pretened flight, swept round and completed the circle of death!

It is well worth noting that not a fired cartridge was found in the camp. There was one broken and still blood-smeared assegai found among our dead, but not another vestige of the desperate stand that we all know so well was made at the last! Is it not a terrible revelation, that dead lad's entry in his diary? And how vividly the scene comes back! The sudden alarm of Zulus on the left and the leftfront, and their as sudden retirement. The prompt pursuit by Durnford with his mounted Basutos and rocket battery, and then, once over the ridge, the awful revelation that the line he had dashed out to outflank was interminable. Turning back, he found the rocket battery—which, being on foot, had been now left three miles in his rear—cut to pieces, and his retreat by the line of his advance blocked by the Zulus. There was still a hope that he might reach the camp by sweeping round to his left, and by a wide detour actually outflank the advancing left horn of the enemy and get into camp. But here let me give, as nearly as I can, in the words of those standing round me, the description of the last dreadful scene: "Our men all this time were holding their own, apparently keeping the enemy in check, just here, where we stand now; but round the hill, there beyond us, where that smashed waggon stands, the right horn, out of sight in the bush, where our scout is now on the look-out, was creeping round completing the circle towards the front of the left horn, also advancing across that Donga River, and fed steadily from the centre. It was no use mowing them down. 'You may shoot us,' they cried, as they fell, 'but we will trample you to death!' Ammunition was now falling, and up and down over the ridge and slope men were running for it, the Zulus keeping up a tremendous but utterly ineffective fire. And then, on a sudden, was given the order to cease fire. Our men fell back through the tents, hoping to take up a less extended position immediately under

the rock, but it was too late. Round the hill here on our left, up over the neck on the right, straight on from the plain beneath, the black host dashed forward, flinging their guns away, and yelling, as they brandished their assegais, 'Usutu, Usutu!' And then our men clubbed their rifles, and you see that they died where they fought and stood in a long line, stretching through and behind the tents right across the hill."

—A tract entitled, "When to Trust Jesus," and written in verse, has attained a circulation of no fewer than 200,000 copies. It is the production of an English lady.

—A meeting of persons interested in the reunion of the Roman Catholic, Greek, and Anglican Churches was held last week at the Westminister Palace Hotel, under the presidency of Earl Nelson. Addresses in support of the movement were delivered by the chairman, the Rev. A. Gurney, the Rev. T. W. Perry, and other gentlemen.

Thursday, August 14.

—The Str. *Venetia* with English mails, left Aden for Bombay, Wednesday, 6 p. m.

—Times of India; Under the "fifty-five years of age" rule, Rao Bahadoor Gopalrao Hari Deshmukh now Joint Judge of Tanna, at Nassik, will retire from the public service on the 1st of September. Mr. Gopalrao Hari's services extend over a period of nearly forty years, and have been alike honourable to himself and useful to the Government which he has so long and so well served.

—Taking the numbers of the members of the House of Commons at 650, it seems that there is one member to 52,300 of th e population, and that, on the average, there are 4,614 electors to each member. Since the last general election 1874, the number of electors has increased by a quarter of a million. In 1874 there were just 2,749,000 electors, or nearly 8½ per cent. of the total population; while there was one member to 49,700 people, and an average of 4,230 electors to each member.

—About sixty of the Rumpa rebels have been captured.

—We understand that at two places in the Dharwar districts 54,000 rats were killed, paid for and their tails burnt in 6 days.

Friday, August 15.

—The *Times of India* points some figures that "are a striking proof of the contraction of the trade of the port. The value of our foreign export trade for the first six months in 1876 was nearly four crores more than this year, and gave employment for 120 more ships and steamers than in 1879. It is any wonder that a reduction of establishments and a restriction of office expenses is going on, and that merchants have awaited with an anxiety never felt before the result of this years's rainfall? The heavy downpour of last monsoon gave promise of good crops, and it was not realized till the beginning of this year how the lateness of the rains in some parts and the excessive fall in others had reduced the quantities of cotton and seeds available for export."

—Fall of rain, to yesterday, 53 in. in the Fort.

—We learn from the Poona papers that the three men arrested on suspicion of being concerned in the recent incendiary fires at that place have been set at liberty.

—Deaths last week, 497.

—*Bombay Gazette*: "The Corporation after another two hours' debate yesterday, decided to adopt Mr. Bomonjee Master's resolution and stay in their present premises for a few years longer, to give them time to look about them before adopting the important step of building or purchasing a house of their own."

But instead of Rs. 3,000 a month rent, they will now only pay Rs. 1,400.

—*Indian Daily News*: "The case with which the Brahmin Phadke could hire soldiers for so desperate an enterprise, as waging war against the English Government, ought to draw the attention of the Government, and all interested in India, to the congregation of Arabs and Rohillas in the Nizam's territories. These men form an element of disturbance, which might easily enough become in troublous times a great peril, because the Nizam is powerless to control or overawe it."

Selections.

AFTER FORTY YEARS.

During the religious services on Sabbath, May 18th, at the colored church in Newburg, Ind., there seemed to be an unusual interest in the preaching of the Rev. Robert Buckner, who had been recently sent to the circuit. He is a dark mulatto of prepossessing appearance, very fluent and able compared with many others of his class in the ministry.

"Aunt" Caroline Winfrey, an old colored lady of the Baptist Church, seemed to take unusual interest in his preaching, and says that some strange impression was resting on her mind during the entire service. Aunt Caroline is considered a very religious woman, and spends much of her time in prayer and religious devotion. Every body is acquainted with her, and regards her as a very consistent old lady. After the meeting closed at the church, the preacher was invited home with Uncle George and Aunt Caroline, and when they got there Uncle George said:

"Caroline, get me some matches," as he wished to light a lamp.

Rev. Mr. Buckner, on hearing this, remarked:

My mother's name, I heard, was Caroline."

"What was your grandmother's name?" asked Aunt Caroline.

"Rachel," answered the preacher, when Aunt Caroline startled her husband and guest, by exclaiming:

"Oh! bless de good Lo'd, that's my chile!" and, with shrieked blessings and praises to the Lord, she clasped him in her arms.

Uncle George had to find those matches himself, and when he had lighted the lamp he saw his wife still clinging to her son.

It was indeed her son, from whom she had been separated for more than forty years, as subsequent investigations fully proved. Mr. Buckner was very much affected as well as astonished, for there is nothing in this world that so interested him as the thought of some time seeing his mother.

Robert Buckner is the son of a cousin of Gen. S. B. Buckner, of the late rebel army, and was a little babe of nine months when Caroline was sold away from him in Green County, Ky. She says that she had her dear little babe at her breast when the terrible information was conveyed to her that she must give him up, and that she had been sold. After the sale she ran away, and made a desperate effort to steal her little boy, but, after a fruitless effort was apprehended and thrown into a gloomy jail, where she remained until she was again sold and brought to Scuffletown, Ky., where she was afterward married to Geo. Winfrey; her present husband, and remained there as she said, "till freedom come."

We asked Aunt Caroline: "Did you hope, during all these long years, to some day see your son?" She answered that, during almost the entire time, every day, she had cried and studied, and prayed and begged of God that she might see her boy once again. Uncle George says that many and many a time in the stillness and darkness of the night he has heard her praying and crying about her boy.

Robert was a soldier in a colored regiment during the late war, and while in barracks went to a school as frequently as possible for about nine months, and for three months afterward. He also, during his military service, attended a colored Church, and under the preaching of a good colored brother, he found the "Pearl of Great Price," and has been religious ever since. He has been preaching for about eight years, and is now on trial in the Lexington Conference. During his ministry he has witnessed hundreds of conversions. He was licensed to exhort in his old home in Kentucky after the war. Aunt Caroline says, after she had cried to see him, and prayed and begged to the full end of her strength, the "Lord came in and worked it all out right." She has sung, praised, and rejoiced ever since the revelation of last Sunday evening. Robert Buckner was married in Kentucky some years ago, and soon after his wife died. He was married to his present wife in Jeffersonville, Ind.

Think of it, men who used to argue the divinity of human slavery! Here was a mother, who loved her child with all the intensity of motherly love, and, while her little half white boy was slumbering at her breast, in a land of boasted liberty, she was brutally torn away from its infant cries to start on her future pathway of life. Can any one wonder if that mother was often startled in her imagination at the cries of her precious babe?—*Rev. W. E. Davis, in the Evansville Tribune.*

THE POWER OF GOD IN CHRIST.

(*Rev. W. H. M. H. Aitken, at the Mildmay Park Conference.*)

He whose will is one with God becomes partaker of the Divine power, because He is partaker of the Divine nature. The human Christ is now, in the full sense of the word, one with the eternal Father, because, by a moral process, obedience has been learnt, and the will of the man has been fully developed in conformity to and for ever blended with the will of God by its complete self-surrender, so that it is no longer possible to speak of those two wills as even potentially separate. What the God wills, the man wills; what the God desires, the man desires; and what the God commands, the man commands. The two are bound together in a complete *unity* of volition; and, as the result of this, man has now become partaker of the omnipotent power of God; and as the Lamb, fresh from the conflict of Calvary, with the scars upon His sacred body, takes His place amidst the host of heaven, the wondering intelligences of glory gaze up at Him. "What shall we ascribe to Him? What new glory shall we give to Him? On His head are many crowns—many bands of sovereignty. Royal diadems exhibit all the various victories that He has gained, and all the various forms of sovereign authority that belong to Him. What shall we give to Him yet? How shall we honour Him further?" By the inward impulse of the Holy Spirit that pervades all heaven, those created intelligences of glory are prompted to attribute to Him the only thing now that needs to be attributed. "Worthy is the Lamb to receive *power*." Let the omnipotence of God dwell within Him. Let the everlasting power which belongs to the Father, and belongs to the Word from all eternity, inhabit the human Person of the Son, so that the Son shall now be a centre, not of independent power, for that is impossible, but as actually a centre of power, as distinct from mere authority, as God Himself is a centre of power—yea, the very centre—the revealed centre of all power. From the throne of the Lamb all power is to emanate. The spheres which roll in the vast expanse are to receive their orders, so to speak, from the Lamb that sits upon the throne. The cherubim and seraphim are to come under the control of the Lamb, who is in the midst of the throne. All is to be kept in order by the influence of the central object, Jesus, in the midst. From Him power is to permeate all heaven, and heaven is to be one because Jesus Christ is in the midst of the throne. My dear friends, have you ever thought much about—it seems, perhaps, a rather impertinent question to put, but I was

going to say, "Have you ever thought much about heaven?" Of course you have. But have you ever thought much about heaven in this way—from this point of view? What a great problem that word "heaven" contains. I often think of it. We are so diverse here below. There is so much friction in earthly society. Even when good people get together some of us are a little angular, and some of us are a little wanting in angularities, and fail to give much satisfaction on that account. We rub up against each other, and there is a good deal of friction, and, every now and then, there is something like a very formidable and serious jar. How will all that be avoided in heaven? We must pass from this world without these little peculiarities having been altogether eliminated; and it often seems a very great problem how the great Father will deal with us—whether He will have to shut us up in different wards or in different regions of glory. No; it cannot be so. There cannot be a High Church heaven, and a Low Church heaven, a Nonconformist heaven, and a Church heaven. No; we shall all have to be together there, somehow. Well, how will it all be? I only know one explanation of it, and that is that there the Lamb will be in the midst. He will be the centre of all power, and the moral influence which in the case of Jesus Christ Himself, when exercised by God the Father, occupied the manhood of Jesus, and brought it into full fellowship with deity—that same moral influence, exerted by him who is now the centre of God's power and the exhibition of God's power to all created and finite intelligences, will blend all heaven together in harmony, and heaven will still be one, because the Lamb is in the midst of the throne. I mean to say that in that brighter world we shall have a revelation of the completeness, and the beauty, and the perfection of God's will, exhibited by One who Himself followed that will *to the farthest point to which it was possible* to follow it, and who found that that will was good, and perfect, and acceptable, although it seemed opposed to all His natural interests. Such a Person it is that occupies the central position of eternal glory, and, because he reigns there, we, as we gaze upon His revealed glory and understand the mystery of that glory, shall be brought under a similar moral force to that under which He Himself lived; and thus it will be possible for heaven to be a city at unity with itself, as the spiritual Jerusalem most surely will be.

Now, this power of God in Christ is not only designed to make heaven heaven: it is designed to make earth something like heaven. Yes, it is designed to make earth something like heaven. Day by day, we kneel and offer the prayer (we said the words to-day): "Thy will be done on earth, as it is done in heaven." There the revealed power of God in Christ keeps everything in its own proper position. Here the revealed power of God in Christ will do the same, if only our faith grasps it. There we shall see it. Here we are privileged to believe in it. There the exhibition of the perfection of the will of God in the person of Christ will keep all heaven together, and every member of the heavenly world in his own proper place. Here faith in the perfection of that will, bringing along with it the complete surrender of ourselves to that will, will keep us in our own proper position, enable us to do our own proper work, bind us in our own proper relations to each other, and produce, so far as the apprehension goes, a sort of transcript of the life of heaven in the life of God's saints here on earth. Dear children of God, let me ask you, do you look upon the Lord Jesus Christ as God's emporium of power for you, in this respect? Do you see that there is treasured up for you in Him who was a man like yourselves, and who lived His life for the sake of man and not for His own sake, and who gained His triumphs for the sake of man, and not for His own sake—do you see that in the completeness of His victory, there is treasured up a power, an actual power, for you, which is sure, if you will only apply it, to produce the consequences which God aims at in your personal history in your case, as it produced similar consequences in Christ's case. Do you believe that, as surely as we claim the power that God has placed in Christ for us, we shall rise over our own infirmity, and become conformed to the Divine image, just as the Lord Jesus Christ, trusting to the power of His Father, and, living by that power, was enabled to rise above all human imperfection, and to live a life in which the glory of God was continually reflected? Do we believe this? If we do, then let us address our faith towards Him whom God has made our treasure-house. It pleased the Lord that in Him all fulness should dwell. Blessed Jesus Thou art strong to-day, but Thou hast become strong only for us. Thou didst need no strength for Thyself, for in Thine eternal Godhead Thou wast strong from all eternity. But Thou art strong in Thy manhood to-day. The eternal power of God belongs to Thee to-day; but it belongs to Thee that it may belong to me. Thou hast got Thyself that power that it may be mine. Not for Thyself, but for Thy Church, hast Thou obtained the wondrous gift. And now, since it has pleased the Father that in Thee should all fulness dwell, I dare to wax bold in faith, and to believe that the same omnipotence with which God charged Thy humanity, shall, in my measure, charge my humanity, if I trust Thee to live in me, and if the life that I live in the flesh, I live by the faith of Thee, Thou Son of God, who lovedst me, and gavest Thyself for me? Oh! my friends, if God trusts me with power, I may abuse it; but if God trusts Christ in me with power, Christ in me will make as good a use of it now as He made of it eighteen hundred years ago.

ILLUSTRATION OF THE POWER OF PREJUDICE

So rare is Christian integrity, that we need to light our candle at noonday, and, with the philosopher, go in search of a man—a man of meaning ond consistency. On this account I aim with my shafts at the *heart*. If these fail, no entrance can be forced to the understanding. But perhaps my application of those remarks will be best understood by an example or two. I was introduced to a Polish Jew. I was much pressed for time, but I consented to see him. He had the reputation of being a learned man amongst his own people. He was acute, and eager for disputation; but it required no great penetration to discern the range of his knowledge—the. Old Testament text and the Cabbala. For some time he had all the conversation to himself, and gave me no opportunity of putting in a word. He dwelt chiefly on the illtreatment which the Jews had received from Christians. He adverted to the mummery of the Papists, which no doubt is another grievous stumbling-block in the way of the Jews. At last I interrupted him, and said "Pray, sir, stop and answer me one question. Are you an honest man? It is of no use to proceed unless you are an honest man." He replied (his little black eyes sparkling with indignation), "I did not expect from you, sir an illiberal imputation on my nation. I believe there are as many honest Jews as Christians, or more." "We shall soon settle that point, rabbi. Don't let us get out of humour with each other. Oblige me by turning to the second chapter of the Book of Proverbs, and read to me from the first to the sixth verse." He took a little Bible from his pocket, and read, with a very good intonation, in Hebrew: "My son, if thou will receive my words, and hide my commandments with thee; so that thou incline thine ear into wisdom, and apply thy heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; *then* shall thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding." "You see sir, what is expected from you: you must cry to the Lord—that is, pray to Him—with the greatest earnestness, that he would give you a wise and understanding heart; as we say, take the kingdom of God by violent importunity." "I do often, but not to be a Christian. Jesus might be a very good man, but Moses gave us the law of God, and warned us not to forsake the one true God." "But have you ever prayed to your God to preserve you from error, and lead your mind into truth? We charge you with a rejection of Him of whom Moses and the prophets wrote." "Nothing shall prevail on me to forsake the one true God—" "Sir, 'And Jesus Christ whom He has sent,' and we are one in hope and opinion. A man may be strong in delusion, and given up to believe his own lie. Solomon tells you that there is a way that seemeth right to a man, but the end of that way is death. A modest man would suspect himself, and pray against self-deception. Don't you remember how much David feared to trust his own understanding? 'Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.' He had the law in his hand, and could read it as well as you; yet sensible that a Jew might know the letter, and be ignorant of its spirit and meaning he cried, 'Open Thou mine eyes, that I may see wondrous things in Thy law.' There is a veil on the heart, and until you return to the Lord it will never be removed. You see also the patience, deligence, and labour with which you must search after truth. You are to seek for her as silver, and search for her as hid treasure. You may not have worked in the mines, or you would know what labour meant; but—I intend no reflection—you do know what pains you have taken to get money, and what sacrifices you would make for a treasure. Can you say you have taken as much pains to find the truth? Has the favour of the God of Abraham been the first and leading object of your life?" "Why, if I speak the truth, I cannot say so." Then, my friend, you were neither honest to God or your own soul. Abraham left all, his kindred and his country, at God's command. He showed himself an honest man, a man of heart and meaning, and not a man of mere profession. Let me ask you another question. Suppose I should convince you that Jesus is the true Messiah, are you prepared to follow out that conviction into all its consequences, to be baptized, and leave all for Christ?" "Well," shaking his head, "that would require a thought. *I must ask my wife.*" I could scarcely refrain from smiling at this strange conceit. I have set down his very words. I saw he was embarrassed, and, I believe, did not expect this sort of close dealing, and hardly knew what reply to make. It is not, however, so strong a reply as it may appear at first sight. I have known more than one Jew, who had yielded to conviction, that could not bear a separation from his wife, the frequent consequences of becoming a Christian; and our blessed Saviour supposes the severity of the trial when He says "Whosoever forsaketh not father and mother, or wife, is not worthy of me." "Then" I continued, "I see you are not an *honest* man, and discussion is useless. If I convince you of the truth of Christianity, I shall only add to your condemnation and increase your guilt; for it is written in our law, 'He that knoweth his Lord's will, and doeth it not, shall be beaten with many stripes.' I wish you good morning, sir. When you have made up your mind *to be honest*, send to me, and I will follow you to the North Pole." He was silent, but I was told by the friend who brought him to me that he afterwards said, "That be a very deep doctor of your law: he asked me such questions that I did not know what to say to him." Poor fellow! where is he at the moment I am putting down our conversation?—(*Christian Herald.*)

SOME WONDERFUL FACTS.

SUPPOSING your age to be fifteen years, or thereabouts, you can be figured up to a dot. You have 160 bones and 500 muscles. Your blood weighs 25 pounds. Your hearts is nearly five inches in length—it beat 70 times per minute, 4,200 times per hour, 200,800 times per day, 30,722,000 times a year. At each beat a little over two ounces of blood is thrown from it; and each day it receives and discharges about seven tons of that wonderful fluid.

Your lungs will contain a gallon of air, and you inhale 24,000 gallons per day. The aggregate surface of the air-cells of your lungs, supposing them to spread out, exceeds 20,000 square inches. The weight of your brains is three pounds; when you are a man it will weigh eight ounces more. Your skin is composed of three layers, and varies from one eighth to one fourth of an inch in thickness. The area of your skin is about 1,700 square inches, and you are subject to an atmospheric pressure of fifteen pounds to a square inch. Each square inch of your skin contains 2,500 sweating-tubes, or perspiratory-pores, each of which may be likened to a draining-tile one-fourth of an inch long, making an aggregate length in the entire surface of the body of 201,166 feet, or a tile ditch for draining the body almost twenty miles long.

Miscellany.

—From the Report of the Ch. Miss. Society; Mallegaum:

Paulus Ramchandra Paten is a young Brahman 21 years of age, whose father died when he was quite a child. His conversion is owing (humanly speaking) to the act of a pious officer named Colonel Bell, who many years ago was the Executive Engineer for the Khandesh District. Upon leaving this part of India he gave a large quarto Marathi Bible to Paulus' father. Between two and three years ago Paulus heard our Dhulia Evangelist preach in the town, and was so impressed with what he heard that he sought out our little School then, and began to visit the catechist. At the same time he commenced to study the Holy Scripture at home. His relatives were very indignant at this. He was told that the Saheb's books were a present to be looked at, but not to be looked into. He, however, persevered in his determination to become acquainted with the Bible, so much so that he read through the whole from Genesis to Revelation. After some months he made up his mind to forsake idolatry, and at all costs embrace the Christian religion. His friends remonstrated, but in vain. Matters came to a crisis 18 months ago, and he ran away from Dhulia and came to Malegav, asking Mr. Roberts to baptize him. He remained here three days, broke caste by eating and drinking with our native Christians, and it was thought that nothing would shake him in his determinations; his friends however managed to decoy him away under false pretences, and with great expense he was taken to Nasik, and received into caste again. But the Brahmin's atonement was not sufficient to do away with his religious impressions. After his return to Dhulia, for some months, he abstained from visiting our people, but the old desires came back again, and after reading the New Testament for some time with the catechist, he sent to me the following:—

I write to inform you that just as four months ago I was drawn by the love of Christ (to declare myself a believer to Him) so now I am drawn. I therefore most importunately request that you will come to Dhulia as quickly as possible and baptize me.

A day or two after the receipt of this I went to Dhulia, and after examining Paulus before four of our agents who were present with me, I sent and gave notice to his friends that he would be baptized that afternoon. When it became known, a crowd soon collected about our small mission premises, and as many as could squeezed themselves into the front apartment of the house. Then commenced a scene I shall not easily forget. The entreaties, the threats, the adjurations to which Paulus was subjected were distressing to behold. This went on for two or three hours. and when it was found that he turned a deaf ear to all that was said, all friends except a few of the most intimate left the house. Paulus was baptized before a crowd of Dhulia people who remained very quiet during the ceremony. Great surprise was expressed at the simplicity of the service. They thought that at least Paulus would have been made to eat some cow's flesh or drink some intoxicating draught whereas the Padre only poured clear water on his head!! After the baptism the crowd increased, and there was great excitement in the town. Vakils from the Court, and Clerks from the Government Offices came in to see and abuse the renegade. It became necessary at last to call in the Police, as we thought there might be a show of violence, especially when Paulus went as far as his house and back to meet his mother. As this was the first case of a Brahman being baptized in Dhulia, the disturbance was greater than it otherwise would have been. Even after the baptism, Paulus' friends tried all they could to get him back again. A meeting was held at which it was determined to send letters to the great centres of Brahmanism, Benares, Nasik, Trimbuck &c., asking if a baptized Brahman who had broken his caste twice could be received into caste again. It was decided that if a Brahman had been a Christian for 10 years and then wished to return to his old faith, he could be received. From this we see that Christianity is feared more than ever, and that the Brahmans are prepared to go to any lengths rather than lose one of their number. A few days elapsed and Paulus had reason to believe that his friends would use force and compel him to make an atonement. To defeat this he fled from Dhulia, and took refuge in the Mission bungalow here for a few days. Since his return to Dhulia he has not been troubled much.

TELEGRAPHIC NEWS.

London, August 7th: A despatch has been received from Sir Garnet Wolseley, dated Capetown, 22nd July, which states that he had had an interview with the Chiefs in the Coast district, which was satisfactory; but adds that quiet is impossible so long as Cetewayo is at large. It will therefore be necessary that our troops should reoccupy Ulundi. Sir Garnet says that owing to a superfluity of troops he is enabled to dissolve the First Division and the Cavalry Brigade. In conclusion, he says that the prospects of peace and a satisfactory settlement of the country are good.

The House of Commons, by a large majority, has sanctioned the new contract with the Peninsular and Oriental Steam Navigation Company for the conveyance of the mails to and from the East. Mr. Fawcett called the attention of the House to the Maharajah Dhuleep Singh's allowance, and opposed his application for an increase to it. Mr. Stanhope, in reply, said that a despatch on the subject had been received from the Indian Government, which the Indian Council was about to deliberate upon. There were no grounds, he said, to assume that the Maharajah's application was granted, and it will probably be necessary to introduce a Bill to settle the Maharajah's affairs. After a most protracted trial, the Rev. Newman Hall has obtained a divorce from his wife.

9th: The House of Commons has passed through Committee the Bill for an Indian loan of five millions. A tremendous conflagration has taken place at Serajèvo. One thousand buildings have been destroyed and ten thousand people rendered homeless. Further official correspondence has been published in reference to the Afghan War. On the 7th of August Lord Cranbrook, replying to a despatch of Lord Lytton's, dated the 7th July, expessed the deep interest with which the British Government had perused his (Lord Lytton's) clear and able exposition of the policy of the Indian Government, and their cordial approval of his proceedings. Throughout the critical period, the despatch adds, the Viceroy and his Council displayed uniform tact and judgment in carrying out the instructions of he Home Government.

12th: In the House of Commons last night Sir Stafford Northcote (Chancellor of the Exchequer) made a statement in defence of Nubar Pasha and Messrs. Rivers Wilson and Vivian. The British Government, he said, interfered in Egypt solely to prevent misrule, and in doing so had incidentally aided the Egyptian creditors. He refuted the accusation against the Government of helping to revive Turkish rule in Egypt, and said that no official communication in connection therewith had ever been made to the Porte. The Sultan was fully entitled to depose a vassal who was ruining a dependency, as in the case of the late Khedive. The House of Commons has read a third time the Irish University Bill. Parliament will be prorogued next Friday.

13th: A report is generally current that Count Andrassy is about to retire from the post of Austrian Foreign Minister into private life, and that he will be succeeded by Baron Hofman, at present Minister of Finance.—The House of Commons has passed through Committee the Banking and Joint Stock Companies, Bill, the Government having consented to withdraw the clauses relating to reserved liability and accepting the clause allowing unlimited banks to register as limited and to increase their capital nominally but which cannot however be called up.

14th: The *Daily News* publishes a telegram from St. Petersburg, which states that the Turcomans are now retiring to Merv and the northern desert, and that they have sent several thousand sheep to Khiva in exchange for corn.

PASSENGERS SAILED.

Per P. and O. Str. *Nepaul*, 8th:

Additional:

For Southampton.—Mr and Mrs Baker and 2 children, Mr and Mrs T Murrell, Mr A T Mullaly, Captain Saunders, 3 British soldiers, 3 wives and 11 children.

For Brindisi.—Captain T E Sandy, Captain E J de Lautour, and Mr R M Ross.

For Venice.—Mr E C Pusey, Mr and Mrs Gibb, and Captain Durand.

Per P. and O. Str. *Surat*, 15th:

For Southampton.—Mr and Mrs J O'Kinealy, Lieut J S Frith, and Mr A Barron.

For Brindisi.—Mr H Fortey, Mr W B Carter, Mr W R Hamilton, Lieut A W Rendle, Major A Vivian, Col C Armstrong, Mr R Souttar, and Dr Watson.

For Venice.—Mr T F L'Estrange, and Col M G Smith.

For Malta.—Mr G Hornby.

For Suez.—Mr Zerenner.

For Aden.—Mr J Russell, Mr and Mrs Sandlends, and Mr W T Smellie.

PASSENGERS ARRIVED.

Per P. and O. Str. *Kashgar*, 12th:

From Southampton.—Mr E Y Jordan, Surg Maj H T Dann, Capt H H Rankin, Mrs Macauley, Surg Genl Theobold, Mr and Mrs Sozs, Mrs Mansons, Mr B C Bailey, Mrs Astens, and Master Casserat.

From Brindisi.—Mr and Mrs J Cocks, Col E Hill, Lieut W H Frith, Mr A Robinson, Mr J W Zawney, Surg-Major J Ellis, Mr G Smith, Mr H Brittain, and Mr F Hacept and brother.

From Venice.—Mr R H G Irvine, and Mr P H Bhundarn.

From Aden.—Mr Skelton, Mrs Brandis and E. Nurse and Capt Burnes, and 2 Natives.

Domestic Occurrences.

DEATHS.

WALSH—July 23rd, at Kandahar, Surgeon J. E. Walsh, M. D., of the Bengal Medical Service.

SKUSE—July 31st, at Jubbulpur, David Skuse, G. I. P. R., aged 31 years.

DANN—August 4th, on board the P. and O. S. S. Kashgar, at Sea, Henry Talbot Dann, B. A., Surgeon Major, Bombay Establishment.

WEST—August 12th, at Bombay, Elsie Amabel Maxwell, daughter of Major E. W. West, Acting Political Agent, Mahee Kanta, aged 8 months.

EDWARDS—August 12th, at Dhulia, Mr. John Edwards, District Deputy Collector and Magistrate, Dhulia, Khandesh.

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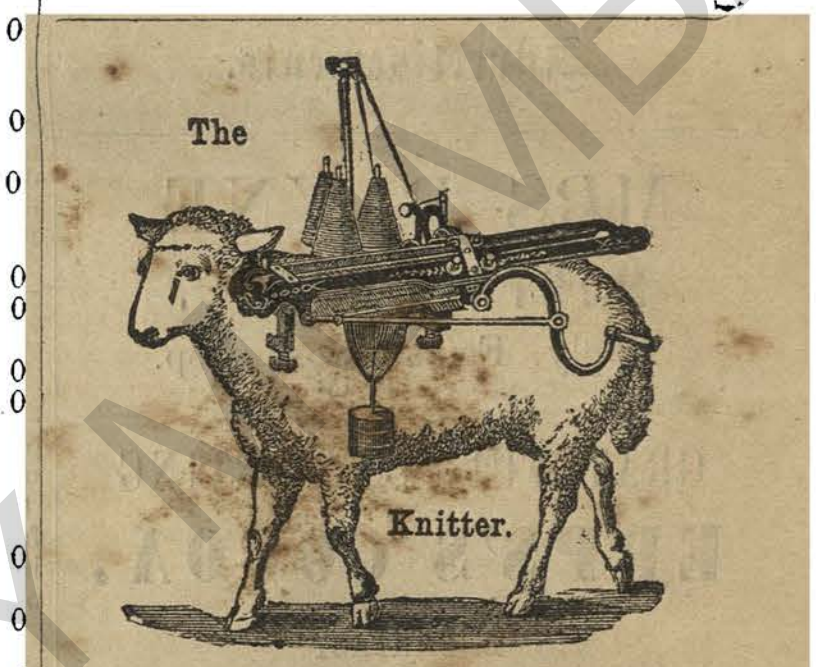

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